M1626
Wednesday July 16, 1969
Barn
Group II

Mr. Nyland: Last week you had a different kind of a meeting and I hope, judging from the questions and answers ... and I listened to the tape, notwithstanding the music downstairs. It's very interesting that when you are in a group, that your ear is actually able to exclude certain sounds; and the more you are interested in what is being discussed, the less you hear of the different things that might interfere. But when you hear it through the microphone and then it is recorded, it's very difficult to create the same kind of an attention. Because theoretically you can say that that what goes in the mike is really the noise that you also get with your ears; but the fact that one is able to do something with one's ears excluding certain sounds in the presence of something that is being said, is quite different when it becomes an impersonal record which is then played. I do not know exactly why that should be, because theoretically it's exactly the same kind of a noise; and perhaps it is that sometimes the interest which one has in that what is being said is much larger than the effect on you of ordinary music or whatever may be the disturbance, and that when you have an impersonal record playing, that you cannot get that attention.

But whichever way it is ... and at the present time I thought that if it was too much music I would stop and then continue when the music would stop, but that I think would create much too much difficulty for us and too many silences, and hot as it is, it is already uncomfortable enough for you so we don't want to extend it any longer than we have to, and moreover we don't want to make it more difficult.

What you have to do, of course, is to try to be as attentive as you can; because in that way you can lose yourself a great deal, and there is something in that losing—as the concentration of your attention—of wanting to find out certain things which you believe is of use for you or of

benefit in a general way, and that therefore your attention also will make you forget that it is warm. And whenever that attention lags a little, then you are reminded how hot it is. And of course when you sit next to someone who uses a handkerchief, that person is also very helpful to remind you that you ought to suffer. I do not think it is necessary that you suffer. I think that if it is too much for you, you must get out; and I think you ought to have enough freedom to know that you're perfectly welcome to yourself, and that you are then also unwilling to let things go when it is a little bit too much so that the payment is too high.

The question of payment and to pay for that what you want to receive, is always a question of how much you value that what you are looking for, or that what you experience even as something that happens to come to you. And that I think we make such mistakes in assumptions of that what we, at the present time experience as if it is something that we are entitled to, and when it comes to the question of payment you want to pay the least amount possible. You can say it's like one's Conscience. Because you really don't value, in the first place, what you have and what you might receive. You do value that what you think you want to get; and before there is an equilibrium between that what you receive and that what you are willing to pay something has to be taking place in you like a little calculation, and you also might say "Couldn't I get it a little cheaper."

When it comes to Work, there is nothing cheap about Work. Because you have to pay, and you have to pay sometimes through the nose. Because what are you paying for in order to grow up, is that you are willing to sacrifice what you are at the present time. It is like moving from one house to another in which the new house has to be equipped; and you try and you do your damnedest to look over your old furniture to see what would do or what would not do, and only reluctantly you will leave an old grandfather clock ... because it happens to be stopping all the time ... although you would love it as an ornament to put up again in your Kesdjanian apartment.

And it is really this kind of a question; not only of your Conscience, but also of the ability to evaluate. And when it comes to the development of yourself and when it has to lead to the possibility of an inner life for yourself, you have really no way to evaluate it; not only that you haven't been educated to that particular point, but also that what you want to get you cannot as yet describe, and you don't know what is in store for you when you only have a little bit of an indication of a feeling. And you have to assume that if that feeling actually could start to function independently and then, at will could be deepened and become an emotional quality of

yourself, if there is no example around you or there if is no experience for yourself, it is very difficult to trump up any kind of interest in that kind of Work.

The motivation for Work is sometimes extremely difficult to understand; because you do it many times because someone else is doing it, and before you come to the conclusion that ... if that what you are now interested in has to be maintained... And that you cannot expect always to have examples which brought you on ... and put you again back, time and time again on a certain road, you really don't know for yourself *why* you should even be interested on a hot evening to sit here and to listen.

So at the same time when that happens to you and you start to question, I think you should continue to question all the time if anything that happens in the meeting can be of use to you, and when you have a meeting when there are questions and answers—which this meeting is not, as I have explained to you—then you have to see if you are not satisfied, if perhaps by means of asking a question you could get an answer that would be more satisfactory for yourself. When you don't as the questions—like in this meeting—or you might say when I 'don't allow' you to ask them, then you have to listen doubly attentively, because maybe in that what we are talking about certain things are said by-the-way which could be of use to you. And even if you are not interested in the general tenor of a meeting, or the level on which it is maintained or where it started from or that certain subjects are discussed which you, in your wisdom already know all about, then of course you will lose attention and you will not pay anymore.

You pay by means of your attention. To the extent that you are willing to be attentive, to that extent will you be open. To the amount that you are willing to pay for certain things, to that amount you also want to extract value in what you buy. And this kind of Work is not at all like breathing in air. Because the trouble with air is, when it is a little stale and when it perhaps might get staler by sitting in this room, that you always can look forward to being out in the open air again and then breathe, breathe freely the air of New York. Maybe it's not the same as the air in Warwick, but this question—when I wish my inner life and I want to pay for it and the payment is too much—it is too bad that you cannot go out in the street and buy the same thing for a little less money.

Because this is a Law for yourself: You will receive up to the extent that you are open. When you're not open, you cannot receive. When there is something that ... because of you not being open that you would like to postpone, you have to wait until you are more open. The

amount of Work that you do will put you in a certain state and it will produce in you a level where you then happen to live, and it may be that at that level there are certain points—or openings, or questionable attitudes of certain things of not understanding this-and-that—which will make you ask a question, and then wanting to be satisfied. And to the extent then that you will be filled, to that extent will gradually your attention dwell ... your attention will disappear. It will not stay there until ... even with the best of attention you are 'filled,' almost I would say, 'for that evening.' And the requirement if I want to be open again, is to have experience which shows me that there are many loopholes, or many places that are empty; so even if you would go out to the street and say "I have not received the satisfaction which I was looking for," it may be because you are incapable of having anything affect you.

And it is exactly that kind of an attitude that one considers in payment. Because whenever you are so-called 'used' to receive without payment—that is, whenever certain things have been given to you—whenever it happens that certain things as conditions around you affect you in such a way that people are nice or that conditions are beneficial and beneficent to you, then you start to assume that you are entitled to it; and more and more you are not willing to pay, because some fool gives it to you without requesting any payment, and then the attitude becomes gradually quite different. Because in the beginning you may be perfectly willing to pay almost anything. You might go down on your knees and beg for it, and for a little while it's a very good attitude because people will understand that you are serious. And after a little while—maybe after you have received some and then the person continues to wish to give—you start in a little different way to ask; and then after a little while, when there is a little hesitance or perhaps even delay or something that you feel you are entitled to already because you received something before, you start to demand it. And after you demand you start to require it in no uncertain terms, and when it still is there ... and then you become unreasonable and you will sue a man for not giving you what you think you are entitled to.

Regarding this kind of Work, you are entitled only up to the point of where you are filled with the level of Being where you are. That is, that whenever you Work you receive certain things; and when you use them you have an experience and you reach an understanding, and there is a limitation to that—dependent on the kind of experience, the kind of material you have received, and the kind of wish that you had for digesting it. And it reaches then a level, and on that level you start to demand more. If a little bit of theory is fed into you, then you think that

you are entitled to more theory without using the theory in practice, and you become absolutely unreasonable in your demands.

Whenever this kind of thing happens, it means that you have not exhausted as yet what actually was given to you and for which you ought to be grateful. And that therefore, in the first place there has to be gratitude for that what you have, instead of complaining about what you haven't got.

A person's flexibility is sometimes taxed very much. Because there is something in his character that believes that the way he is going is probably right for him; he also thinks that he knows direction in what direction he ought to go, and that that what he experiences, which is a little contrary to what his idea is of what he is entitled to, will provoke in him a certain anger because he is not getting what he is thinking about that ought to be given. And even in prayer to God it becomes apparent that he will ask for certain things, and tell God "Let the Sun shine today, because *I* need it." And whatever is the totality of Mankind, or of certain races or certain sections of the Earth to which they, at times, are entitled to certain things and receiving the Sun, it may be that after some time they're not entitled to it anymore, and then they have to go through a certain darkness.

The question of Work always has to be put on that basis: What are you at the present time entitled to, even in asking a question. And when I've said ... and I've said before that it is necessary to answer the question in accordance with the ignorance of the questioner; that then it is simply a matter of where is your life and where does the question come from, and you're only entitled to have that question satisfied down to the depths from where the question arose. And you are not a judge of that, because you don't know. It is only a person who sees you much more in total, who can perhaps judge what is right and what is wrong for you; and that is why I say it is sometimes so difficult to accept the judgement of someone else, and it may be for your benefit, but it is impossible to see it.

And when I talk about flexibility, I mean that I am willing to enter into the life of someone else. It means that I am ready to give up certain things that I experience when apparently they are, according to someone else, not reasonable. And when I keep on complaining and by my nature simply assume that I am entitled to certain things which, of course, are utterly impossible under certain circumstances; when I still rebel about that kind of condition, I end up by being a stupid fool.

Because I don't understand what I'm involved in, and if I don't want to be involved in that what are the conditions in which I happen to live, I have to have much more strength to eliminate myself from such a place. Because if you don't find it here tonight, you want to go to the street and try to find it there. And that, of course, you don't want to do, because you're afraid. You're afraid that sometimes certain things are said, and you never can tell how you might profit by it. And you hang on and on regardless, or sometimes even against your wish because you, as I say you 'never can tell' what might happen, and sometimes somehow or other some things will be said which might be useful; and you sit to the bitter end, and the disappointment is that during a meeting maybe something is not said to satisfy you.

How can one look at a Group. How can one take that what is a discussion in the best way. How can one, even when someone else is satisfied, be glad that *someone else* is satisfied. What is it that you feel for each other, that even you can forego the satisfaction of having your own question answered when, to all appearances the question of someone else was answered correctly.

This kind of projection of that what is a Group against that what is a screen; the background of which is much more unified and much more separated from the individual person, but that what really belongs to a little different kind of a level in which, you might say, 'humanity as a whole' could unite. This is really what one tries to establish when one Works. Because when you wish to Work on yourself, you try to change the accent of your level, or wherever it is that the point of gravity happens to be, to a different kind of a place. You want to place it on an emotional scale. You want to try to interpret life from a different standpoint. You say first I try to make it 'Objective.' What Objectivity involves also: That you lose a little interest in life in the beginning, and you're not willing to give it up. And the steppingstones towards becoming more Objective are first to try a little Impartiality every once in a while and perhaps even try to fuddle around a little bit with the idea of a moment, but one is constantly, as a human being, in touch with oneself, and you don't want to give certain things up because that what you put in as a substitute has no value as yet since it is not alive enough for you.

And the problem with Work is always, that I want to continue to hang onto that what I have—like old furniture, I said—and I would like to sneak it in in some way or other; that I want to hold onto it ... and at the same time business of an emotional kind as usual; so that I can actually satisfy that what belongs to my body as well as the satisfaction of that what is required

for my emotional state—let alone, even, that what is required for an intellectual development—and that of course you know when you are wrong because it doesn't work that way.

What is needed for a Man when he Works, is to consider himself, whatever it is, as value. Whatever it is that he happens to live on when he is on Earth—what is, on Earth, important for him, and what is the food that is necessary to continue to live on Earth—and you have, now, to look at yourself as being in the process of evolution in which Earth happens to be a stopover, just a little station on the road where you happen spend a few nights. Because your life is not very much longer in relation to that what is the Cosmic scale, and that even whatever we call our 'lifetime' is, from the standpoint of eternity practically nothing. But aside from that, for us it is important what the next stopover plays as the next station as a planetary level, and we wish to go there. If we can, fly; if we can you have to crawl, but we wish to go. And even if we cannot go, we want to look towards it—like the positive attitude has to be formed in a Man when he is living on a certain level and is, because of circumstance prevented from moving to another level.

The circumstances which prevent you is the state in which you are, and you will be more prevented by being less and less flexible and more and more complaining. The only way by which you will move, by which you can turn towards the Sun, that is when you change the direction and turn your level of Being as if it is an arrow being shot in the direction of the Cosmic scale trying to reach the Absolute values. But there is no bow as yet and there is no archer to really take care of you, and for time being being an arrow and pointing the point of the arrow in the direction you wish to go, there are certain forces that hold you back.

That what is needed for a Man, is to realize first that he is held back, and that much of this holding back is the result of his own state; so that it is not to be blamed on the devil and it's not always to be blamed on Mother Nature, and it cannot always be blamed on the state of one's sleep. Because this sleep, even in an ordinary physical sleep can give you a dream of freedom, and the more you could dream about that, the more you might wake up in the morning with a desire that something could take place. That is, then when you are in the dream or that what is ordinary sleep and you are now experiencing it by means of a dream, can give you at certain times the development of a potentiality of yourself; and you wish, then when you wake up, to find the road of how to reach that what was a dream and you want to make into a reality, and then you find how bound you are, and that is inflexibility: That what you are used to and that what you wish to retain, and that what you don't want to give up and that if you did give it up

would cost you much too much effort. For that reason you stay where you are, and as I say, at most you can direct the arrow, but that is all.

How to make the arrow actually be shot out away from you. How to become more flexible. How to Illustrate for oneself the bondage. If you compare yourself to Gulliver and being tied down to Earth by the little gnomes who are busy around him, and finally he discovers, when he wakes up, that he is bound. What is it that such a man, when he comes to such conclusions has to do for himself. Of course, it is logical: He has to find out where he is bound. He has to follow through what are the little cords that tie him to Earth. He has to find out how they happen to be pegged in there, and perhaps who did it and who set up this particular structure which means that a Man is bound to the Earth, lying down and he cannot even move. Because the gnomes, of course, are a little bit of indications; sometimes one says, from the standpoint where one is those were the devil, but it is very strange that the little gnomes are the manifestations of oneself, and that what binds you to the Earth is the manifestation of your body. And you keep on believing that the manifestations are holding you back because you are at home with your manifestations and you cannot even conceive of something existing of a spiritual value which has no manifestations in a material form with which we are used ... or what we are used to.

And how to change oneself, that is really the question: How to illustrate for oneself one's bondage; how to be honest about that, how to see what could be done if I realized what I am. And that therefore when I say one has to become 'free,' it simply means I have to accept myself as I am. Because then I can accept *that* condition and I know that I *must* be bound, and that there is a perfectly good reason to be bound when I'm on Earth. Because I happened to be at that station on the road, and the conditions are like I am, as a human being, existing at this station and that for some reason or other being born here on Earth which I could not help, I find myself now with a wish to go out to, almost I would say to buy a 'ticket' so that I can get off the train at the next station and perhaps experience something else.

And all I know is the name of the station where I want to go to. I say "I want to go to Kesdjan," and the ticket agent asks you ... answers "Do you know what it's like." I say "No I don't know, but why should I want to know?" "Well," he says, "it is useful if you know, a little bit while, you are going to; because you know then how cold it is, or what it is that you have to take with you, and how will you be equipped to live in that kind of an atmosphere, I can tell you little things what I know from people who have gone there and come back because they couldn't

stand it, and perhaps such information is useful."

But after all, you're the one to buy the ticket and you're the one who wishes the adventure of reaching different kind of level in your life, and you are the one who has to cut the cords to free yourself. When I say you must become 'Observant' of that what are your manifestations, it is really to see the value of what they are. The value in which you believe, is quite different from the value of actuality. The belief of the value is a function of your ordinary brain. It is a function of your body as it is at the present time since it has to live on Earth in connection with a lot of other people, and the judgments of other people, of course, they count because for some reason or other you feel very happy when they are nice to you and when they are not then of course you will blame them. But the result is that you are very unhappy, and maybe your unhappiness is the result of something else: Simply that you don't understand conditions at all; and that you constantly wish to remain rigid in whatever you are, and that the flexibility is so far to seek that you don't even want to make an attempt, or that you perhaps say "In time. When I grow up, then of course I will know because there will be someone who then, at that time will tell me." And of course I'm looking for that kind of person, or maybe God can come in my life and of course He will tell me because I love Him. And it isn't true. He doesn't. He doesn't care. He doesn't care where you are.

The station where we are on Earth, is so far removed from that what is Infinity. And although it is a Cosmic scale and we use the name 'Cosmic' for it in order to indicate that it belongs to the universe, that what is Infinity in this Cosmic scale is completely covered up by all the forms of Earth; and Mother Earth is not interested in disclosing it, and when I buy a ticket to the next station I have to have money ready to pay for the ticket. And the money is the conversion of my complaints. That is how I pay—the conversion of that what I consider from a certain standpoint, a 'negative' attitude—and as long as I'm willing to part with that what I don't like, I am willing, then, to pay for that what I would prefer.

The question of liking and disliking, is not the same. Because a liking can give me, to some extent at least, the possibility of a wish to grow. The disliking will always prevent me from even having a wish, and I will enjoy my dislike because that is what ties me to Earth, and when it is Earth it makes me asleep. That what is joyful is quite different from that what is not joyful. That what is light is different from that what is dark. I've said it so many times: That dark is not light and not even the negation of it, it is only the *absence* of light. The totality of life

exists from beginning to end, from Negative Absolute to Positive Absolute, and the realization that life is Omnipresent is only when I see the ends of the Earth and the ends of the universe.

When I see the horizon blend with that what I call 'sky,' when I see all constellations projected against space—which is dark for me, because all I can recognize are the stars—and at times I recognize the Sun, but what is it in me that I could recognize as giving me light. That what is my spiritual development can give me at certain times such tremendous insight in that what I really am, that in the light of that essential essence all my complaints disappear. Because at that moment I'm willing to pay with my life for that what I want to receive, and when it is a question of that kind of payment, nothing is too much. To give one's life is exactly the right price, because if I give my life as I know it on Earth, my life is set free.

And that is what I dream about, but I do it in a certain way: Without destroying a form. So I'm not interested in leaving life the way it is—without any preparation of a new kind of a room, or, going to the next station and buying a ticket. You see, that is the royal way of one's life. That is the way. I call it 'princely,' because it means that it's that what is the Prince Charming has undertaken to wake up that what is inherent and latent in him, and then he wishes that to become alive for the sake of being able to rule his kingdom. For that reason I buy a ticket. For that reason I hope that at the proper time I can shed this particular form in its proper way: In leaving it where it is as a shell so that what is life can step out of it over into the other room without too much garbage. *That* I must leave wherever it belongs, but when I want to grow up I don't care, because I pay with that what is the form of my life.

And for that reason, it is utterly absurd to think that I'm entitled to kill myself. Because, what do I know about what is my life now. It is in me, and it is not free. And when I set it free prematurely, what happens to that life. One must consider this as a responsibility for oneself in two ways. In the first place, you cannot take yourself and take your life. In the second place, you have to take your life for a purpose of helping to develop that in which it can live on the next stoppage place, and the next and the next; until finally that process, reaching Infinity in the concept of Absoluteness and realizing where one comes from, that then the proper attitude of Objectivity can then be taken regarding one's life. And then I know what my life is worth, because I've been willing to pay each time to let loose of the form and to give life a chance for appearing or manifesting in a different kind of a form.

I hope you understand that you understand that all this belongs to Work. Because when I

dream in my physical state and I see in a dream all kind of possibilities and I even see that I am looser and freer and I even see what I also know physically when I wake up that the three centers are not connected, I have in my physical sleep an image of that what I want to reach and then, when I wake up *that* is my example. It says to me, if the sleep is right ... and even if the dreams are combinations of all kinds of thoughts from the past or whatever may be even in the future and whatever happens to be in my dream; that then already I see certain things as a possibility of combining, and I also know that in that state of relaxation which I need for the physical body, that then certain things take place with my other centers and they, then, are free. And when I wake up in the morning and I see, then, that what I was when I was asleep as if just a breath kept it going and as if the rest of the body was almost dead because it didn't move and it did not receive—not as much, at least—through sense organs certain forms to keep it alive, that the level of its physical Being was so close to being dead; that what is the method when one sits on the ship Karnak and that that is what one is as a dead body, that then one is free from that dead body; like I, when I wake up in the morning become free from my sleep and my dream, and all I remember in the dream is the wish of bringing something about, *that* is exactly the same as that what I experienced in my dream.

That that what I wish in Work, is again to bring about artificially, through means that I know if I can apply it in some way, this kind of Objectivity in the midst of that which is for me a valley of tears. In a dream it can be happy; in sleep I can be because I can forget myself, I can hibernate. I may be at a low level, but I'm much more truthful because I'm not hypocritical. When I wake up I go through a terrible period of my life, and that is the valley of death in order to reach that again what will be a form of life. And that is the suffering that we all have to go through; and that is when I don't want to suffer, then I think that there is a short cut.

And there is no short cut. Because that what is needed for the development of a person in the life in which he finds himself on Earth, is predetermined as to length, as to conditions, as to that what has to be gone through as to his Karma. And we don't know that Law, than only that there are difficulties to overcome. And that what I mean by flexibility; is that when I see a difficulty, that I am flexible to consider the difficulty as an opportunity for me to reach life again, to reach a freedom out of this form in which of course, during this period I gradually cut lose one little bondage and one little cord after another.

Because that is the aim: That I become, regarding myself, first I would say 'neutral'; still

having interest parallel to what I am, but at the same time continuing with what I am; and that I am willing to accept the way I happen to be born, the way I happen to be educated, the way I am now conditioned in certain ways by which I, of course, mean that that what I am I will accept fully, without any further criticism. Because this is my flexibility: That I accept such conditions for what they are. This is the first requirement for Work, and this is first what we have to learn: To see what is life, and what is life so far on Earth, and what have I done on this Earth with my mind. What have I tried to see with my mind. What have I introduced as a flexibility in my mind; so I'm not caught all the time with rationalization processes or associative values, but I honestly want to see what is the value of where I am now. What have I got. What is there that has been given. What is there that could be used.

What is there that I accepted almost without being grateful for—that was the period of being a child when I was, at that time for a little while, Objective. That's the period I *again* wish. Because I don't want to be grateful to God forever and ever. I want to understand that what is, in my life, that I have a birthright to have it. But before I reach it, I have to give it up. And this is a strange kind of a paradox. That's exactly the same as that when I wish to Wake Up in the real sense of the word, I have to realize what is real sleep physically and what takes place in that process of hibernation; and then knowing that in that process there is nothing to help me because I wake up again unconsciously, so that then I wish for something that can guide me.

Because even if I pray before I fall asleep, during my sleep I don't pray. I'm not active regarding that, and I have to take whatever happens to come; and if I am open enough during that period that something might enter, I hope it is a good kind of a spirit that then is with me. I say "Yes, there're two angels"—for my ears and my eyes, and for my head and at my feet and at my hands—but what is the reality of myself within myself that still is alive and that could, if set free give me the guidance that I need when I wake up in an ordinary state unconscious, and that out of that state I have to go to a state of life, a state of light, by stopping over at the next station and the next station, and all the time willing to buy my ticket with that what I now am attached to.

That is really what I have to learn. I have to become free from all of my concepts about that what I need, what I wish, what I think I am entitled to. You're not entitled to anything whatsoever. You're entitled at the present time ... because you happen to be in New York and you happen to be on Earth, you're entitled to breathe. Because that belongs to Mother Nature, and for Mother Nature you have to keep on breathing in order to produce a body with a couple of

little organs and something that can continue to maintain itself so that you can eat and drink and sleep well; so that then in that kind of a process you are a sheep and that you belong to the herd, and that the shepherd will kill you after some time. For your meat, not for your value as a human being with brains or feelings. They are ephemeral, and all of your suffering is ephemeral. It belongs to your life on Earth, you can take it or leave it any way you like.

What is in you is interested in the development of that what you have for a different kind of a purpose. I say it is interested in buying a ticket out of this world to get somewhere, and for that you have to sacrifice something. What is it you wish to sacrifice. First, of course, the things you really don't care about. But the sacrifice is going to be a little bit worse, because it will ask you to get rid of things that really you are attached to. It tells you what it is to give and you say "No, I cannot give it, and then of course whoever requested it will say "Never-mind, some day you will give it."

I said you want to give your 'life,' but you have to give your body. You have to give that to what you are attached, and the process of Objectivity is first to become free and not attached to your body, and not attached to your suffering; and not to parade all the time as if you are suffering, as if you're actually doing something in that suffering which is simply laid on to you mechanically because you happen to grow up that way, and of course you have to face that what you are educated with. And, where is *you* when that kind of a thing happens to you, and that you want to do something about it. You keep on hanging on and hanging on to that what was the education, that what was already a little wisdom or a little knowledge or what you call your mental 'development' or your 'abilities'; and they drown out that which is essentially you, because you can't see it and you don't want to move it away because it costs you too much.

The payment that is going to be exacted at the end of your life, is the payment of your body and all the different paraphernalia that go with it, and that you don't want to face as yet. Why does Gurdjieff say that Love, Hope, and Charity doesn't really exist anymore in a pure form, but that the only thing that can make a Man wish to be Awake is the realization of his death, and the death of others. And that you don't want to face, because you'd much rather have your suffering, and you'd much rather have a talk about it, and you much rather want to appear so that someone else can sympathize with you so that they will tell you how terrible for you, or how impossible or how unreasonable. How bad conditions are for you that *you* have to suffer, *you* above all things.

When you lose your life, you will find it. The ultimate, is the loss of that form. The

ultimate is the sacrifice which is supreme. The ultimate is, by means of efforts and that what reaches the essential essence, is a supreme effort. A 'super effort' Gurdjieff calls it—that what is really at the time needed. Because even ordinary, little efforts might give you for a little while something that is enjoyable because you know a little bit more about yourself; and maybe you don't know exactly what it is to be Impartial, but it'll go along and you say "tomorrow, tomorrow, *laissez-faire*, it doesn't make much difference because I will live anyhow, and if I die, I die."

Flexibility cannot be allowed when you are superficial. Flexibility means that there is some depth. The flexibility is in depth. The flexibility is not on the surface. Flexibility is not turning around, and then having the same kind of thing happen again. Flexibility means digging within yourself. Flexibility is to find what it is that ties you, and that what is needed is to unearth. It's a very good term—to 'unearth' that what is now fastened to the Earth.

That what belongs to your inner life, *that* is what you have to consider. That is what we talk about all the time. That is what always will give you the solution. Whenever one is in sorrow, whenever something happens that you don't like or something that affects you; partly because you had ideas, partly you thought that certain things could be, and perhaps even in your innocence you thought that you would be forever—or that you hoped for it, in any event. Or that someone is around and for some time it's lovely, and then all of a sudden such a person disappears. And then, what are you faced with. With what. Because that what is not there anymore leaves an emptiness, exactly the same as that what you wish and what is not filled leaves an emptiness. And what is the result: You stare yourself blind on the emptiness, and you will not be able to see what is really to be done.

And that's the only solution for you, is to get busy and do something—something! Even wiggle your fingers... There is an exercise that Gurdjieff gives in the Third Series, and it's a very simple one and extremely difficult. It is to use the fingers—three of them—indicating that what takes place in the three centers; as if the index and the middle finger and the ring finger, all have a certain function to fulfill in regard, and equal to, the functions of the body, the emotions, and that what we call 'intellect.' This simplicity of such exercise, this is really what one should do with one's talents.

One sits quietly and the hand is on the table, and there is a relationship towards the fingers. And you want, with your ordinary mind, the fingers to indicate something to you of a different

kind; and the more you can make your index finger actually Be as physical, the more you can take your middle finger as if by means of a Sensing that what becomes dynamic is an emotional quality; so that the index finger by touching reminds you of the five sense organs, of that what is needed in the five sense organs is the functioning of your intellect; that the index is an *in-dex* [Note: Latin; *in* = towards, *dex* = what is made known]: It gives you the direction of the arrow; where to go, it is the intellectual capacity which is in that index finger at that time by touching the table.

The middle finger supplies your emotional state, the dynamics of that what is in you, that what is really your emotion: The wish to grow, that what you wish to be present like God. That what is in the middle finger—the center of your hand; one of the five, the most important and also the longest finger you have—has a task to indicate, because of its length, that it is different from the other fingers and it has a special function: To point towards Heaven or to be the means by which a Man can reach that what it's pointed to, and it is the vertical line which will lead to Infinity in the end—if the end is in Infinity.

And that what one does with the ring finger, it's a different thing: One counts. In that way one makes a motion; it is, that what the ring finger has to do constantly moving up and down and tapping with the ring finger on the table, and then the mind helping it and counting in a certain way—1-2-3-4, 4-3-2-1, 2-3-4-5, 5-4-3-2, and so on—the ring finger does that representing the motion, representing the physical body, representing that what one wishes to be motivated by as an activity. And it is that simplicity that can bring one to oneself in directing this in three different directions separate from each other; and the fingers then indicating the separation of such centers, that then the totality of that exercise gives that what we ... directs it the value of 'I'.

This is really the reason... And I say for *that* reason just a little finger moving in activity is enough—when the other two can be present in that what is the activity for oneself—in order to start on the road to Work on oneself and to create states of Awareness, to create for oneself the continuation if possible. And of course if one can look at it without limitations, that then the state of being Awake is a result of that, is an expanding kind of whatever one wants to understand by that; that what is perhaps easier understood as an interpenetrating of that what is ether into that where there is no objection, where there is no further obstacle, when there is no form to prevent it from going straight. And if there is a form, it will either stand still until the form is removed, or it will make a detour.

Because the aim is God, and there is something in an activity that one says I Work for the 'sake of my life' to reach God. Because I don't want to live in this kind of 'valley of tears' I call it, in this kind of negativity, in this kind of life where I somehow or other complain all the time; where I am stingy with the money and energy I have, that I don't want to spend for my freedom but I want to continue to use it in criticizing all the time this and that and the other, so that perhaps I have a little cheap … cheaper satisfaction because it doesn't cost me as much.

It costs me a tremendous amount if I want to have the little finger just make a little movement upon the request of my ordinary mind, even. This is what I say is Work, this is what I wish when I want to Work. And it is clear, now, that this kind of Work must take place in ordinary life; must take place in your unconscious states; must take place so that values are given to that what you are so that you honestly will be able to face yourself, and that no hypocrisy will be like a curtain preventing you from seeing the truth.

That what is needed is to make the attempts in ordinary life; to be aware of that what happens, and the acceptance of that what happens at the time when it happens whenever you can; that that experience of Awareness is for you an experience of a moment of Objectivity in which everything happens to be there, but only for that one moment; that the intensity of your emotion is sufficient to make that 'I' Impartial to you, and that the intensity of the wish translated into the wish to Work will give you, in Simultaneity, that what is the Objective experience for yourself for one moment, but absolutely truthful.

How long and whatever it is that constitutes this wish; whatever it is that ordinary life demands of you, wherever it is that immediately your mind will go and take over and your feeling will feel very good because you've made a little damned attempt—where is your attempt for the wish to want to Work for yourself for your Soul, for that what you are ... what is your inner life. What is it to *undo* that what has been educated into you and what you now should counteract that are the different things that you are ... still allow yourself to do; in your sleep and your unconsciousness, that you still continue as if you can get away with dishonesty, as if somehow or other you think when you fool yourself that someone else is not fooled by it.

Finally it will be known—what you are. Don't worry about that. You think that you can get away simply because you happen to have a little happy face every once in a while, or you have to make a glancing remark or some kind of a *air dédain* that comes into you as if you are superior. You're just ordinary. Sometimes I say you're just 'ordinary lousy.' But that means

that you have to have a certain self-knowledge of yourself; and that you only get by putting life where it belongs and to use that life for the wish of an 'I' to be present to you, and that that 'I' becomes, then, at that moment—and perhaps hoping it will last a little longer—to be Impartial to you and to accept you as you are so that there is no 'maybe' about it.

Because, don't think that 'I' is a fool. The 'I' has eyes to see in the ways of 'I'. Not like your ordinary eyes as they are which are, of course, myopic. They are not ... they are filled with optical illusions, but the 'I' sees straight, sees straight through you. It recognizes you. It sees your essence. It sees how rotten, even, your ordinary essence is. It sees what you try to cover up. It sees what you are, and what you pretend. It sees through you, and it comes to the conclusion that you have life, and it also is interested in saving it. 'I' is much more interested in saving your life than you are yourself; and it becomes time that you identify yourself with that what can help you, and that you keep on creating that what will give you the strength ultimately to face all forms of manifestations of yourself so-called 'good' or 'bad.' But whatever they are, always as form they prevent you from seeing your life as it is.

That what you have to learn, that is really why it has to be in your daily life. That is where you have contact with people. That is where they poke you in the ribs. That is why they sometimes rub you the wrong way. And sometimes they make you fall asleep because they flatter you, or you perhaps think you are humorous, or perhaps you think you're amiable so that there is no friction; and you can laugh with them and they enjoy it because they somehow or other admire you and they are attracted to you a little bit, and all of that makes you stiff. All of that makes you crystallized. All of that prevents you from becoming flexible. All of that puts you more and more asleep, and sometimes it even puts you in the ground.

This is what you have to fight for: To take things for what they are, and to question yourself in the receptivity of whatever you receive. To see that what you receive; hoping it is an impression which has reached you by means of your 'I' that you then can rely on, and that within you something starts to grow which becomes for you your essential essence, that what is the reality of realities, that what is your real life, that is what is you still by your name. But then you are worthy to carry that name, because you know you have touched the life within yourself; not to show it to others but to live there and to come *from* there, and then to maintain that and not to be bowled over all the time with the rotten things of ordinary life which take hold of you and in which of course you lose yourself, time and time again.

When you sit in the evening and you consider yourself, when every once in a while during the day you try to think about Work and you see your mechanicality and how you have been, and you see how at certain times you can stop it and then come to the realization: What is this creature and where is it, and where was it living. Where was the level of its Being just a minute ago. Where is it that I want to make an attempt, and why in God's name don't I have more desire to feed that what is my inner life.

Those are crucial questions when you want to ask them for the sake of yourself. They don't become crucial when you want to fall asleep, because you can dream and it doesn't matter anymore. Because dreams in ordinary waking-sleeping state are very similar, than only that in the one state you have a chance of doing something, in the physical sleep you haven't. But you have, in physical sleep, an insight of what could happen. When an animal hibernates he dreams of the summer, of what he's going to do. His time is not uselessly spent. His time during the winter is to come to himself. His time is used to look at everything that he is, hoping, of course, for the summer. Having stored away a little bit of food so that he can continue to live and perhaps having eaten enough and that he has more than plenty, then he wishes to exist on that what has accumulated in him. And in the state of hibernation there is very little use of energy; so that it can extend over a certain time, can extend over the period of winter so that he can, then, dream in his sleep about the summer when it comes.

When Spring comes, when that what opens up in nature could open up in him and that a Man when he starts to dream in his dreams and knows that that what he has to go through is still a state of hibernation; even if he is unconscious and even if that particular state in which he is, is simply to satisfy Mother Nature, that in that process there has to be a dream for him hoping for a different kind of a life of Objectivity, and no concept than only that what he believes could become real when at times he experiences that what is freedom from this Earth. So that his wish to Work is something he prepares for when he is doing his daily task, and when in his task he remembers and he stands still and he looks at himself and he sees what he has been doing, that then I hope he has a little judgement, a little bit of something of coming to himself as if at that time he starts to weigh that what is his behavior of the past.

This is what a Man does when he Wakes Up, when he wants to see what his values are. This is when a Man wants to establish his point of gravity. This is when he wants to see what he is; for the sake of having a foundation within on which he, then, remembers his sleep of

hibernation; wishes to build during the summer with all he can, being busy while the Sun shines in order to get the hay in in time, and not be bothered by the other things of Mother Nature, like rain or wind, which might prevent him from his aim.

What a Man needs is an aim; to be able to bring it whenever it is so far away from him, whenever he himself is so covered up that he even doesn't want to think about it, and that he should have in his pocket a little talisman that he then brings out; or that even if he cannot bring it out he can have it in his pocketbook, or he can have it in his jacket, or he can have it in his pair of trousers and he can put his hand and he then can feel it, sense it; and he knows it exists, as if with his hand he goes and reaches inside into his heart, and his heart says "It's only one station, go a little further and you will reach the Sun when you go more...," but you have to pay more, and I know ... I know because I wish to dig, *on Earth*, that what is the value of myself.

This happens in one's ordinary life. This happens when I use an aim. This happens when I write things down and I say "This is what I want to do and that I want to do, and that I can do tomorrow and that the day after." And at the beginning of the day I say "Can I do it." I thought so last night—can I do it, will I do it—and at the end of the day *did* I do it. Then a Man becomes serious about his life. Then he becomes serious about Work. Because it is not really Work as yet, it is a preparation of that what is the soil. And the soil is still your personality. It is the bringing-about certain conditions in which when you plant the seed of Objectivity it can start to germinate. But before the soil is prepared, an awful lot of water has to flow over the dam. And a lot of hoeing has to be done and a lot of weeding, and a lot of porosity has to be put into the Earth. And you still, when you plant it and the seed is there and you hope ... and then you hope that the Sun will shine enough and that it will not rain too much and whatever it is that you hope for as conditions, and then you surround it ... and you put something there because you know a rabbit may come and eat it up, and you don't leave it just, but you put it ... something there *until you have solved your problem*!

Don't give up! Be patient about yourself! What do you think you have to Work against. All your years of unconsciousness, and you think that just overnight that the walls of Troy will fall down? It took them seven times to go around the city before they even found out. That what was needed as Work for them—for that army—and the belief that the seventh time would give it to them. Not the sixth, and they were ready to give up after the second or the third.

That's the story of Troy. That is the story of yourself with the harness in which you live.

How often you have to go around it. How often that little 'I' has to knock on your door. How often will you keep it closed because *you* in your goddamned wisdom doesn't want to give up. This is what I mean by flexibility. Because you don't realize what you're doing to yourself. You prevent growth, and in that you kill yourself—your ambitions, all the possibilities for your life.

Work is necessary for the continuation of your life. If you don't Work, you die. It's just a matter of a little time. You die already because you'll die of less and less interest, and you will not take anymore what, even, is presented to you. And you will not recognize anymore what you already have; because it is covered by that what you have not ... and you all the time wish for something that isn't there and not yet, and you can have hope that it might but it isn't there, and that is the truth. And, face the truth then. Someone loves you and leaves you—the truth is, he left. And then one Works, we say, 'on' oneself, 'for' oneself; for the development of oneself; for the being able to show at times in ordinary life self what you really are. For yourself the recognition of that what you are; so that never mind what happens in the outside world, you are within yourself, you operate from that. That's the point of gravity that you wish. Not your brain. Not your skin. Not your little solar plexus.

That what is your heart: First station to stop. First station, and you plant a flag. First station: Where you collect all your forces; where you see what is what; where you see where is your strength; where you see what is now on the road, what is the map where it has been worked out by that what is the army of yours: Your emotional states, your insights in accordance with a little bit of trying to Wake Up. Your attempts you have made of the 'Do,' 'Re,' 'Mi' in the intellectual scale—that furnishes you with a map, the guidance for the next station. It gives you, also, the price. It also tells you "You really, you have to be serious about losing yourself." Really, it means you have to understand that that what you are you would like to carry with you.

You only can carry when you develop it. You see, because if you want to enter into Heaven you have to enter there as a Man who has honestly tried to Work. And it is not determined by as how much you weigh and it's not determined even by the density of whatever your spiritual values are. It is determined by the attempts you made which were, in the attempt when you are honest, one hundred percent. Not by the results you will be judged, but you will be judged by your attitude towards your ordinary life in the usage of that what is ordinary life for the purpose of reaching God.

To what extent that you have tried honestly and at times prayed for it, for the presence of that as 'I' for you to become a guide—to that extent, to that depth of your emotion you will be guided, and also you will be judged how much emotion went into the scale. How much were you willing to pay so that the scale could be kept in equilibrium. How much. Will you pay more. Will the scale with your emotions go up. It's interesting with a scale: The payment will go down, but the scale with your emotions will go up. That is how one approaches God. One says "I wish to come to You," it doesn't matter how much it costs. And God says it costs a lot. "Oh, but I pay." All right, put it on the scale. And the scale goes up a little, and God says "It's not enough, I can't even reach it," so I pay more. I hope... I'm stingy. I pay gram by gram, grain by grain, little token by little token. I don't want to put a hundred pounds on it right away, because I'm careful. Because Mother Earth taught me to be very careful to be really ... not so stingy, maybe, but to be clever. And my cleverness prevents me from going the whole hog, and my anxiety is still stronger; because I want to go to somewhere not knowing where, and there is the pain in the hand of justice and it says to me that I have to pay more, and I will not pay and I will be suspended, you see, until the next chance.

But when I'm willing to give my life in whatever form it is, when I'm willing to be detached from it, when I say "You can take it"—what is to me. I don't care. Because that what I care for—that's all I wish, and it grows into my emotional state of wishing for the unity with God. That is the correct attitude. It may not always be the right, ordinary common-sense way—immediately letting the scale go down so that my emotions make contact with Infinity—but I am too careful with common sense and I still live on Earth and I still am affected by the results of my unconscious state. And I cannot get lose so easily from associative forms so I don't really run much of a risk, but in the end I know what the payment is going to be. If one can be free ... the more free now, the more the use there is with this payment. I go on the scale my forms, manifestations, even my feelings, even my little bit of what I consider ordinary calculations, messages in my brain, little bits of mental functions, enough to just read a little book somewhere.

The more I'm willing to pay, the more the flexibility will be. And the flexibility is a new form of bondage. It is like a rope in which all the cords of manifestations, after having been cut are trying again together, and then they represent for me the unity with God. Because *that* I wish: To be bound and to be united and to form, in my life, the means of that what will pull me up, or the kind of rope I can climb on up and up. Whatever is the language of learning how to

climb a rope I will, if I wish, finally in the twisting together of the different strands of the rope all of me as I am now—as I am a human being, as I am aware of my life—and as I climb that Awareness extends and extends and extends, and when I finally reach Infinity ... because I don't reach the top, that is the state of being Awake.

Try to apply as much as you can of what you know of life in Work ... of Work in your life. Try as often as you can afford it, to stand still and arrest your mechanical behavior. Try as often to make your mind be quiet. Tell it to stop. Tell it to stop interfering. Try as often as you can to make within yourself that kind of a wish that can get hold of you and then, in wishing can actually make you stop for a purpose of something becoming Aware of you; and then maybe when you start, that what is Aware can hang on a little. Maybe it can, after some time become a little bit more permanent.

When you think of Work start out with a prayer, start out with a wish that the Lord should help you. Because you cannot become intellectually developed with an emotion which could become a Conscience, unless you introduce that what belongs to both of them as the life-giving force, and which only can be expressed religiously as the wish of the Lord being present to both your Consciousness and your Conscience and telling you at what particular place there is still something to be, let's say, to be 'purified,' something to be filled, something to be made.

Work more accurately, something that will give more of the percentage of the totality which is the potentiality going into the actuality of hundred percent; that constantly this kind of Work is the addition, more and more, of an understanding of what it is to be Aware, what it is to be free from one's body, what it is not to have the feeling center interfere, and remain Impartial to that what I am, what I do. That what I wish is to understand the time for myself into timelessness; to understand that what is for me anticipation and memory so that I can, you might say 'forget' about both and that I can still my mind in such a way that it is not necessary to be occupied for it for that moment when I stop. Because what is there, then, to tell my body with my mind. All it has to do is to have the body stand straight, and my mind doesn't have to tell me that I'm standing straight or even that I'm standing still. All that I wish that little part of the mind to do, is to remind me "I Am" at this moment. "I, Am": This what is "I" exists, that what is Observed is the "Am"ness of myself.

I hope you can Work this week. I hope you can read also. I hope you can think enough. I hope you can stand still enough times. I hope you can come to yourself. I hope you can see

what prevents you in this life. I hope that you can do away with the negativity of yourself. I hope that there is something of value for you; not to be measured by the value of ordinary life but by the value of what is the first stop on the road, which is the station called Kesdjan. That what I wish is to be free, but I go step by step, little bit by little bit. Praying as I go along; not mechanically like a rosary, but every time that I touch a flower and I become aware of the flower existing, that then I sense ... and I sense through my fingers the life of the flower, the flower trying to live to the best of its knowledge and to the greatest beauty of which it is capable; with a flower in color, perhaps after in fruit—whatever it is that the lifespan is for a plant—and when I touch it ... and not pick it for my own enjoyment but just touch it tenderly as if I touch life, as if I touch little kittens growing up, as if I see what is taking place there and what is growing and what is making it grow, and what is the form and where is the life that makes it alive. Then I turn within, and I will *never* give up until I find that what is the kernel of my own existence, that what is my—I say 'my'—Magnetic Center.

I hope to be here next week, so there will not be a question-and-answer but there may be something like it. I do not know. I let it depend many times on the audience, on the way you look and the kind of condition in which you are. On that I tell what I feel of you. It depends, on that, what *I* will be.

Goodnight.

End of tape